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tendencies, but there is seldom anything constructive or really clarifying in them. In Mr. Lewisohn's case it seems, moreover, that his intellectual intensity, the best quality of his book, is always being distorted by his emotional intensity, another excellent quality. The two do not work harmoniously together.

Now and then the criticism is extraordinarily searching. Thus, when Mr. Lewisohn says that the vice of the Anglo-Saxon is a kind of double-mindedness—that he alone is capable of quite seriously representing good women to himself as sexless angels while he indulges in licentiousness with another class; that he alone will profess with a certain sincerity sentiments of extreme democracy and yet lynch the negro and ostracize the Jew—when he says this, he seems to diagnose our spiritual ailment with penetration and with justice. In spiritual matters it appears, on the whole, that the Anglo-American capacity for practical compromise seldom brings the happiest results. And, again, when Mr. Lewisohn describes the average American student in a State University as one who seeks education not that he may acquire a new mind and perchance a fully developed soul, but as one who seeks to gain possession of certain tools,—tools which he lays aside, as the laborer lays down his shovel, the moment he ceases to have a practical use for them,—here, too, he speaks wholesome truth. But in the main, and in its general trend, Mr. Lewisohn's book appears to be not so much a criticism as a tirade—a tirade against all that interferes with liberty. In this there seems to be little philosophy or human value. To say that all the evils done and suffered in human society are due to the fact that there exists at the core of every man's consciousness "a blind and stony kernel of moral certitude" is to express a half-truth with bitterness. To attribute "the burst of so-called patriotic passion that swept this country in any degree to the sex-repressions practiced by our middle classes", is not, indeed, "degraded", but is an instance of reckless, irresponsible generalization. In such utterances there is little of the clean-cut analysis, the reasoned temerity that command our respect in the most shocking pronouncements of a Samuel Butler or a Bernard Shaw.

The end of it all seems to be an advocacy of liberty as an end in itself, an emphasis on individuality for its own sake. In this one perceives no real philosophy, only an excess of emotion. Perfect freedom—the absence of an outer check—might release some rare spirits; that it would really help us to get rid of the general shoddiness and meanness and moral unhealthiness of which Mr. Lewisohn complains is not so obvious.

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OUR UNCONSCIOUS MIND AND HOW TO USE IT. By Frederick Pierce. New York: E. P. Dutton and Company.

Psychology has in recent years made some interesting discoveries, and appears to be upon the verge of making more. Especially have researches into the abnormal resulted in a better understanding of the normal mind.

Certainly the speculative possibilities opened up by a book like Morton Prince's *The Unconscious* are fascinating to every intelligent reader, and while one may not go all the way with Freud and the psycho-analysts, one cannot deny that the theory of suppressed wishes may have large consequences.

It does seem, however, that a popular handbook of psychological guidance is at present a little premature. The layman can scarcely be expected to use technical methods of psycho-analysis, and there appears to be little else to give him except common sense dressed up. With commendable clearness and ingenuity of exposition, Mr. Pierce reveals to us in a new terminology truths that for the most part could be sufficiently well understood in the language of our childhood. He presents us with a theory of character and conduct as relations between the "Libido" and outer pressures which appears to have no advantage over older theories of conduct except that it leaves out the moral element as a superfluous bit of mechanism. It is probably true that fear tends to derange the adrenal glands, but then we have always known that fear is a bad thing. The essence of the chapter on auto-suggestion was anticipated long ago by Bishop Whately when he said that "every man of sense practices rhetoric upon himself".

As for the chapter on advertizing and salesmanship, one may say, without calling in question the utility and dignity of the art of inducing people to buy what they do not want to buy, that tact and common sense may possibly have been before psychology in suggesting that it is better to write, smoothly and persuasively, "After meals a breath-sweetening aid to digestion—Blank's Gum" than to risk giving offense by the rude command, "Chew Blank's Gum after every meal." And yet so complex and unaccountable is human nature that there may be even some persons who would prefer this brusque admonition to the subtle and smug insinuation that their breath probably needs sweetening. And if "Talcrose Powder—the perfect finish for a perfect shave", actually tends to make a man shave better, is there not some danger in hypnotizing people into the belief that they need an aid to digestion? Certainly Paul Shorey was not far wrong when he described as "highly finished nonsense" some of the recent contributions of psychology to practical life.

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TRADITION AND PROGRESS. By Gilbert Murray. New York: Houghton Mifflin Company.

A certain refinement and subtlety of thought, sobriety of judgment, a nice discernment of human values—these are qualities that one may rightfully expect in the writings of a classical scholar. Breadth of view and penetration, on the other hand, are individual endowments, and there may be a shade of truth in the popular prejudice that they are less often found in the classical scholar than in men of another type and training. However this may be, there is no doubt that when real originality goes hand in hand with classical scholar-